THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Devote each day to the object then in time, and every evening will find something done."—GOETHE.

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PAUL AND THE "NEW THEOLOGY."

IN one of the epistles which Paul wrote to his beloved son in the Gospel, Timothy, we find the following prophecy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (II. Tim. 4: 3, 4.) Peter likewise predicted with sorrow, the departure of the people from the truth revealed through the Lord and His inspired servants. His prophecies concerning the apostate condition into which the people would fall after the death of the apostles are similar to those of Paul. Here is one of them: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (II. Peter 2: 1, 2.) How literally have the predictions of these inspired men been fulfilled! False teachers, men professing to be ministers of Christ, and at the same time denying His divinity, His atonement and His resurrection, have arisen and have deceived many. The sound doctrine which was taught by the apostles and other divinely-commissioned servants of Christ has been set aside and the com-

mandments of men, supplemented by fables and damnable heresies, have been introduced in its stead.

The teachings of the "New Theology," for instance, are as contrary to the teachings of Paul as the doctrine of the Nicolaitanes was contrary to the doctrine of Christ. The two cannot walk together and be friends. Paul spoke with the authority of heaven, the others speak like the scribes.

Paul was a *chosen vessel*, called by a special revelation from heaven to proclaim the Gospel among the Gentiles. There was no chance-work whatever connected with the calling of Paul. He was known to the Lord Jesus Christ long before the latter appeared to him on the outskirts of Damascus. No one can read the life of Paul without arriving at the conviction that he had been specially raised up by the Almighty to be a witness for Him and His Son Jesus Christ. His birth, his early religious training, his thorough education, all these qualified him in great measure for the work which the Lord had marked out for him. Paul came into the Church at the moment when his services were most needed. It has been said that if Paul had been born fifty years before, he would have been born fifty years before the time required. If he had been born fifty years after this event, he would have been fifty years too late. "At the very time when Christianity was beginning to spread, and when it was bringing upon itself all the persecution imaginable; when the Jewish church was breaking up, some one was wanted to appeal to the civilised world—at that moment Paul was called."

The conversion of Paul is in itself sufficient to brand the "New Theology" "another gospel" than the Gospel of Jesus Christ. The exponents of the "New Theology" deny the resurrection of Christ. With Paul it was different. In every place where he had an opportunity he took delight in testifying that God had raised Christ from the dead, of whom He had made him witness. From the day of his conversion until the day of his martyrdom Paul testified to both Jew and Gentile that he had seen the Lord Jesus Christ. He declared that the Messiah had *appeared* unto him on the way to Damascus; that he had heard His voice, and was told of Him of all things that were commanded of Him to do. Paul's whole life from that hour was in perfect keeping with his testimony. "So marvelous was the effect of that sudden arrest that his whole life was changed. From the persecutor he became the persecuted, from the anti-Christ or anti-Christian, he became devoted to the sacred name of Christ. From the realms of affluence and influence he became the poorest man of his time, devoting himself to the religion of Jesus Christ. In other words, he calls himself the servant, the bondservant, or to use the word as then understood, the slave of Jesus Christ."

Read his testimony, borne before King Agrippa, and compare it with the opinions of the "New Theologists." In giving an account

of his conversion Paul said: "And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest, but rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen and of those things in the which I will appear unto thee." (Acts 26: 15-16.) Of what things was Paul to be a witness? He was to be a witness that Jesus Christ had risen from the dead, that He had appeared unto him, and that He had become the author of eternal salvation unto all those who would obey Him. It would seem that it required the resurrected Christ to turn Paul from the course he was pursuing. He had heard the testimonies of the Apostles Peter, James, John and others, he had heard them declare that Christ had appeared unto them after His resurrection, that He had tarried with them forty days, and had taught them many things pertaining to the kingdom of God. He had heard that the Lord had appeared in His resurrected body to five hundred of the brethren at one time; but none of these testimonies moved him. But when he himself had seen the Lord and heard His voice, he coupled his testimony with that of the others and declared that last of all Christ was seen of him as one born out of due time. I cannot understand how men professing to be believers in Jesus Christ can accept the *opinions* of modern theologians in preference to the *knowledge* of the Apostle Paul.

The Latter-day Saints know of a surety that Paul spoke the truth, they know that Jesus Christ is risen from the dead, for He has appeared to men in the flesh in these last days, and has given instructions pertaining to the building up of His kingdom preparatory to His second coming, when He shall reign as King of kings and Lord of lords. The possession of truth naturally leads to the condemnation of whatever is opposed to it. We know that we have received the truth, and we would be unworthy of our calling did we not speak forth in condemnation of the false teachings of men who profess to be ministers of Christ, but who by their teachings and works deny Him.

Besides testifying to the resurrection of Christ, Paul taught the necessity of the atonement. He declared that "As in Adam all die, even so in Christ shall all be made alive." "That as by one man sin entered into the world and death by sin * * * even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "For there is one God and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. * * * And He is the propitiation for our sins; and not for ours only, but for the sins of the whole world." These sayings, and many others that could be quoted, prove that Paul was a firm believer in the fall, and also in the atonement of Jesus Christ. Paul did not set these things forth as

his own *opinions.* He laid them down as principles of the Gospel of Jesus Christ, the Gospel which he declared he had not received of man, neither had been taught it of man, but *by the revelations of the Lord.*

Are we going to set aside the revelations of Jesus Christ for the opinions of uninspired men? God forbid. We know in whom we have believed. Even the devils acknowledged Christ as the Son of God, and Paul as His authorized servant. "Jesus we know, and Paul we know," said they to the usurpers, "but who are you." The testimonies of Paul and of all the other faithful servants of the Lord will live when the opinions of men have passed away. They will stand because they are true, and "the truth abideth forever."

W. A. M.

MOTHER.

The sweetest word in human lore,
Repeated most, and thought of more,
Its music rings and means the same,
Where'er you speak that holiest name!
In spheres afar, in heaven above,
Where'er is heard the song of love!
It blends with motherhood in bliss,
Its smile, caress, or lingering kiss.
I here salute and bend the knee,
My mother, thou art all to me!
And though removed from me afar,
Thou art for e'er my guiding star;
Thou wert my hands, my feet, my whole,
The guardian of my childish soul.

CHORUS:

My mother dear, I hail thy name.
In every stage from youth to fame;
And I thy blessing oft implore,
When heart is weary, sick or sore—
My mother! oh my mother.

Into thy presence-chamber, I
In life's mad rush oft freely fly;
Thy counsel lit my earliest years,
And oft I ask it now with tears;
Brave, true and steadfast, always right,
When mist obscured my clouded sight,
I turn to thee as unto God,
His agent on earth's rugged sod;
And often wish that thou were nigh,
My sainted mother, here I sigh;
Come teach my wandering feet to tread
The path that you so bravely trod;
I know it leads, though weary, sore,
Back to the Father's unlatched door!

My hair is whitening now like hers,
And thought full oft my bosom stirs,
Shall I find welcome at her door
When called to leave life's changing shore?
Can I be free from stain of sin?
And hear her say, "Come in, come in!
I've longed to hear your voice—your song;
I've waited here and waited long
To hear you, with the choir above,
That anthem called 'Redeeming Love,'
Which makes the dome of heaven ring,
And every angel it doth sing;
You too have worked and toiled for this,
The acme of eternal bliss."

HENRY W. NAISBITT.

A TIMELY TOPIC.

At this season our minds go back many hundreds of years to the day when the Savior of the world came forth from the sepulchre, a resurrected Being. Early on that notable morning, Mary Magdalene came to the place where His body had been laid and discovered that it was not there. This news she quickly disclosed to her brethren, who came with great haste and saw for themselves that the Savior's body had been "taken away." They knew nothing, though, of the important event that had taken place, but returned sorrowing to their homes. Soon after, while Mary stood weeping "without the door of the sepulchre," the Lord appeared to her, and instructed her to go and tell the disciples that He had risen. In the evening when the Apostles had assembled He came and stood in their midst, and gave them power to go forth in His name, saying, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." This was the first Easter.

It was in the springtime, the season which is to the year what the resurrection is to humanity. By looking around us we can form a crude idea of the resurrection. The little seed which has been preserved in the earth springs up and now sends forth its leaves and flowers. The trees take on themselves fresh and beautiful leaves. The beasts of the field shed their coats of hair, which has been so serviceable during the cold winter, and a new covering is given them by nature. The sun sends forth its bright and enlivening rays. The song of the birds can be heard everywhere, and even mankind seems to put on new life.

At the time when those who had kept watch at the Savior's tomb reported to the chief priests what had happened, they were given large sums of money to say that "His disciples came by night and stole Him away" while they slept, and to this day it is believed by the Jews that this was the case, and a whole nation has continued in unbelief, blinded by falsehood and error. Other theories have sprung up here and there, causing many to be led astray, but the hope of all Christians is based upon the resurrection of Christ, for, in the words of the Apostle Paul, "if in this life only we have hope in Christ, we are of all men the most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Some scientists claim that a physical resurrection of the body is impossible and contrary to all law; they say it is impossible for the elements which compose the body to be re-united after they have crumbled into dust. When we see what remarkable things men have accomplished in the last few years, things which a short time ago were deemed impossible, one would think that it would

be unreasonable to doubt the possibility of anything, no matter how marvelous it may seem. Man has harnessed the elements and made them communicate his thoughts hundreds of miles without even a wire. Persons in mid-ocean at the time of the Jamaica earthquake were informed of that terrible disaster by means which a man had discovered. One vessel received a "Marconi" from the shore informing those sailing on it what had happened. This message was passed on to others from one ship to another until thousands of people many miles out at sea knew what had taken place just as definitely as those on land. A few years ago such a thing would have been ridiculed, but to-day it is an established fact. Messages are sent from one vessel to another and from shore to shore by a power brought into use by scientific men. The re-uniting of the elements which compose the body is no more marvelous than the bringing of them together in the first place.

Jesus Christ was the firstfruits of the resurrection. He took up the same body He had laid down. When He appeared to Thomas He said to Him, "Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (John 20: 27.) When He appeared unto the eleven at Jerusalem where they had gathered, afraid of the Jews, "they were terrified and supposed that they had seen a spirit." He said unto them, "Behold my hands and my feet that it I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. * * * And they gave him a piece of broiled fish and an honeycomb. And he took it and did eat before them." (John 20: 38-44.) Here we see Jesus in His resurrected body, eating fish and honeycomb with mortal beings. With that same body He ascended into heaven. We are also told that after He was raised from the dead others came forth from their graves and went into the city and appeared unto their friends.

As Jesus Christ came forth from the grave so will all mankind come forth in the due time of the Lord. He said, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28-29). John saw in vision on the Isle of Patmos the dead, small and great, stand before God and judged according to their works. They that were righteous came forth, "and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." (Rev. 20: 4, 5.)

Job believed most firmly in the resurrection and cried out when borne down with trouble and affliction: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body,

yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19: 25-27.)

Within the hearts of the Latter-day Saints is the same assurance, and they rejoice as Job rejoiced. In the Book of Mormon many things are written in great plainness concerning the resurrection. New revelations have been given pertaining to it, and are recorded in the Doctrine and Covenants. Though driven from their possessions time after time, their houses burned, many of them killed or wounded, this testimony that at some future time they would be resurrected and judged according to their deeds has caused the Latter-day Saints to press on, not turning to the right nor to the left. Ofttimes during their sufferings the pioneers who crossed the plains, after being driven at the point of guns from their homes and cities in the States of Missouri and Illinois, were comforted with this hope. One who was near to the Prophet Joseph Smith during many years of his troubled life wrote one of the hymns which voiced many of their thoughts. The last verse is as follows:

Why should we mourn because we leave
These scenes of toil and pain?
O happy change! the faithful go
Celestial joys to gain;
And soon we all shall follow
To realms of endless day,
And taste the joyous glories
Of a resurrection day.

ROBERT PRICE.

Defining Success.—Bessie A. Stanley, of Lincoln, Nebraska, has won a $250 prize by giving a definition of what constitutes success. It was as follows: "He has achieved success who has lived well, laughed often and loved much; who has gained the trust of pure women and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

How many people would be mute if they were forbidden to speak well of themselves and evil of others.—MADAME DE FONTAINES.

NOTHING so much weakens you in every way as descending in thought and talk to ill-natured and ferreting gossip. You descend then to the world of failure and ill-health.—PRENTICE MULFORD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 4, 1907.

A WORD IN SEASON.

THERE are times and seasons in the works of God both in the natural and the spiritual world. A time of reaping as well as a time for sowing. Times of agitation and times of rest and peace. We believe that just now the Church of Jesus Christ of Latter-day Saints is entering upon a period of prosperity and remarkable progress. Many of the clouds which have overspread her course are being dispelled, and she will experience a respite from the struggles against her open enemies in which she had to battle for the right. She has been vindicated from much of the reproach which has been cast upon her, and failure has attended the efforts of her foes aimed at her destruction. This is an earnest of her final triumph, when she shall come forth from her afflictions "clear as the sun, fair as the moon and terrible as an army with banners" to the corrupt, the slanderers and the persecutors.

We desire to impress upon the minds of our brethren laboring in the mission field that this is a time for patient, persevering, yet quiet and peaceable presentation of the truths they are sent forth to proclaim. They should avoid contention. They should not take a course to arouse animosity, to provoke hostility. They are not required to assail any man's creed or to break down institutions that are regarded as sacred, no matter how much mistaken their devotees may be. They are to preach the Gospel in its simplicity and power, inviting all people to come unto Christ and receive the glorious light which has come down to the world for the salvation of the children of men. They are not to be afraid of their enemies, for the Lord has promised to fight their battles; but they are not to indulge in a defiant spirit nor be anxious to engage in debate, but rather to avoid those who delight in riotous demonstrations.

There are individuals who find their greatest pleasure in polemics, in which they can exhibit their smartness and those tricks of discussion, used not for the porpose of developing truth but of confounding and confusing an adversary. There is no profit in engaging in an encounter with them. If they are beaten they in-

dulge only in bad feeling, and their followers or associates are aroused to anger and forcible opposition. Whether in open-air meetings or public services in halls and chapels, contention should not be entered into, but whenever possible it should be suppressed or at least avoided. Enquiries for the purpose of obtaining information should be responded to in a kindly spirit, but should not be permitted as interruptions to a discourse or the exercises of a worshipping congregation. Questions submitted in writing to be answered publicly, if of a proper character, may be treated with due consideration, but disturbers who delight in commotion should not be allowed to accomplish their purpose.

The missionaries are not under any obligation to respond to the vile aspersions cast upon their faith and upon the servants of the Lord prominent in the Church, by evil and designing individuals. It is a mistake to think that this is essential to the success of the work of the latter days. It is easy for persons who revel in foul assertions and shameful insinuations to prefer charges of the most absurd and baseless character, to which they demand a reply. Little, if any, benefit accrues from noticing their libels, and when necessary a simple denial is all that is requisite and even that is ordinarily a waste of time. The Elders should preach the Gospel and bear testimony to the divinity of this great work of the Lord, giving no heed to the taunts of their enemies nor the scandals which they seek to spread abroad.

It will be found by experience that the best way to disseminate the principles of our faith is by personal conversation in the homes of people willing to listen and desirous to learn. Public preaching, whether in-doors or out-of-doors may lead to that method of proselyting, and should be followed by it wherever practicable. Tract distributing and the sale and circulation of our literature are also means to this desirable end. All these methods should be followed as wisdom and opportunity suggest. By such peaceful, orderly and legitimate methods the end in view can be reached; that is, the convincing of honest minds and the conversion of earnest souls that they may be saved in the kingdom of heaven. That is the grand desideratum.

Elders of Israel, seek for the whisperings of the Spirit of the Lord and you will be directed to the homes and the hearts of those who are of the house of Israel! Not by noise, nor by tumult, nor by angry debate, or even by eloquent orations will the truth be made triumphant over the darkness of this world. By the preaching of the word impressions will be made upon the souls of men, that will prepare them for the closer contact of friendly converse in which doubts can be removed, proper questions answered and more detailed explanations be made, which will result in bringing enquirers to the knowledge of the truth. There have been times when agitation and great public demonstrations were advisable, or at least permissable, but now is a time of quiet but vigorous and

persistent work in the manner indicated. If these suggestions are carried out, we feel assured the Elders will meet with great encouragement and gratifying success.

The members of the Church in every part of the world should understand that they also have a mission to perform. It is their duty, having been warned concerning that which is to come, to warn their neighbors. To bear testimony of that which they have received themselves. To invite friends to the public meetings and to introduce the missionaries to persons who will listen to them. Much good can be accomplished by this means. Every Latter-day Saint who becomes the instrument in God's hands for the saving of a single soul, will be crowned with everlasting joy and glory when with the saved they dwell in the presence of the Father and the Son in the celestial kingdom. Let it be the aim and ambition of every member of the Church, male or female, to become a savior of mankind. The Saints and the Elders should work in harmony in this direction and they will see the fruits of their labors and obtain the great reward. Brethren and sisters, let us all unite in forwarding the glorious work of the latter days and never be weary in well-doing. Let peace, patience and perseverance be our motto!

C. W. P.

Please Take Notice.—We have occasion to repeat the request heretofore made that orders for books, pamphlets, STARS and other literature or printing be sent to us on postal cards, or if included in a letter, that they be written separately from other matters. This will save the office much inconvenience and will work no hardship on our correspondents. Please comply with this request and receive our heartfelt thanks.

"CUSTOM, without truth, is but the antiquity of error: and there is a short way for religious and simple souls to find out what is truth. If we return to the beginning and original of divine tradition, human error ceases. Thither let us return, to our Lord's original, the evangelical beginning, the apostolical tradition as recorded, and hence let the reason of our acts arise: from hence order in the beginning arose. We ought not to follow the customs of man, but the *truth of God*; since God Himself speaks thus by the Prophet Isaiah, 'In vain do they worship me, teaching for doctrines the commandments of men.' Which very words our Lord again repeats in the Gospel: 'Ye reject the commandments of God that ye may keep your own tradition.'"—CYPRIAN, Bishop of Carthage.

IF people stopped to think about everything they say, they wouldn't say so much. And that would be a blessing.

A BIT OF MISSIONARY EXPERIENCE.

THE 30th of June, 1905, will be long remembered by the writer. On the afternoon of that day I arrived in Liverpool, in company with seven other missionaries, and the following day I set out for Blackburn, to which field of labor I had been assigned. How strange everything appeared to me—the people, their dialect, their mode of living, their religious beliefs and worship! And I, a poor, weak servant of the Lord, had been sent to point out to them the error of their ways, and to teach them the true and everlasting Gospel of the Son of God. In company with Elder R. Eugene Allen I went out and selected a district in which to distribute tracts. My prayer night and morning was that I might be able to find some of the house of Israel, who would accept the glad tidings which the Lord had sent me to bear. The Lord's thoughts, however, were somewhat different to my thoughts with regard to the district in which I should tract. There were, in a different part of the town, a widow and her daughter who were praying to the Lord for light and truth, and the Lord directed me to them, just as He sent a heavenly messenger to the devout Cornelius to tell him to send for the Apostle Peter who would tell him words whereby he and his household might be saved.

Feeling impressed by the Spirit of the Lord to go in the direction in which these people lived, I set out one morning to tract. I had not gone far when I was stopped by some unseen power, which persuaded me to return to my lodge. While on my way back I stopped and asked myself the question: "What am I going back for?" I felt that I was under the influence of the evil one, who was endeavoring to turn me from the path which the Lord had marked out for me. I again turned my face toward my field of labor. It was with great difficulty, however, that I was able to continue on the way, for the same evil power sought time and again to stop me and urge me not to go in that direction. But by the help of the Lord I was enabled to overcome the evil one. I found the people very cold and indifferent that morning, and received many rebuffs, which made me feel very much discouraged.

About 11 a.m. I called at the home of the widow before mentioned. On hearing that I was a servant of the Lord, she invited me to enter. She requested me to explain the mode and object of baptism, which I did to her satisfaction. I remained with her for an hour, during which time I explained some other principles of the Gospel. She appeared to be interested in all that I said, and when I was leaving she invited me to call on her again. I have now to relate a very remarkable thing. While working in a mill that morning the widow's daughter felt impressed that a very important message had been brought to her mother. On returning home from her work, she asked her mother who had visited her that day, and was told that a "Mormon" Elder had called and had

made plain to her understanding the ordinance of baptism. These people had become dissatisfied with the Church of England. They had visited other churches, but had failed to get the satisfaction which their souls desired. They were hungering and thirsting after righteousness, and the Lord was preparing a feast for them. I visited them several times after this. They received with gladness the message which I brought them, and are now members of the true Church of Christ.—EDGAR E. PETTERBORG.

AUTHORITY.

A SHORT time ago a gentleman went into a shop in London to make some purchases. He received in change a counterfeit florin. It was such a clever imitation of the genuine coin that he did not know the difference. A few minutes later he boarded a street car, and when the conductor came round for the fares the gentleman handed him the two shilling piece. But the eye of the conductor had been trained to detect bogus coins, so he handed the florin back to the gentleman with the information that it was spurious. It was, as I have said, a clever imitation of the genuine. It was the same size and color, bore the superscription of the king, and was so like a genuine coin that many had been deceived by it. But at last it was detected. It was found to be of lead instead of silver, and had not been stamped by proper authority. It is the same in the religious as in the commercial world. There are many theological counterfeiters to-day as there has ever been. Paul found a number of people at Ephesus who had been deceived by men who professed to be ministers of the Gospel, but who had not received authority from God. These people had received baptism at the hands of these false teachers, but the Lord had not recognized their administrations. On learning that they had been deceived, they requested Paul to baptize them, which he did, and then they received the Holy Ghost by the laying on of his hands. No man has a right to preach the Gospel or administer in its ordinances except he who has received authority from God to do so. Many men have taken this honor unto themselves, but their acts have not received the sanction of Heaven. In the sight of God they are counterfeiters, and will be condemned as such at the last day except they repent.

THE essence of all fine breeding is the gift of conciliation. A man who possesses every other title to our respect, except of courtesy, is in danger of forfeiting them all. A rude manner renders its owner always liable to affront. He is never without dignity who avoids wounding the dignity of others.—BULWER.

FROM THE MISSION FIELD.

Transfers.—Elder Benjamin Weston has been transferred from the Leeds to the Bristol conference; Elder Arthur T. Woffinden has been transferrred from the Liverpool to the Sheffield conference.

Releases.—The following Elders have been honorably released to return home, April, 12th, 1907, per s.s. *Cymric*: John I. Hatch and William Swainston, Sheffield; William Lindsay, Birmingham.

Baptisms.—On Friday evening, March 22nd, 1907, a baptismal service was held in the Goole Public Baths, Goole. Elder James D. Dean administered the ordinance, and another member was added to the Church.

An addition was made to the Edinburgh branch on Monday, March 25th, 1907. Three persons were baptized in the city's Public Baths, Elder Wilford J. Burt officiating.

District Meetings.—Two very successful district meetings were held in the Victoria Cocoa Rooms, Halifax, on Sunday, March 24th, 1907. President Joseph A. Fife and four traveling Elders of the Leeds conference were present and explained the principles of the Gospel in an intelligent manner to those who had come out to hear the plan of salvation. At the evening service there were about two hundred people present, fully one-half of whom were strangers. The Spirit of the Lord was enjoyed at both meetings. Nearly all of those present expressed themselves as being very well pleased with the services, and said they would attend the regular meetings of the Latter-day Saints.

District Meetings at Ipswich.—On Sunday, March 24th, 1907, two very successful district meetings were held at Ipswich, President Henry A. Grover and nine traveling Elders being in attendance. A number of Saints and friends were present at each meeting and the Spirit of the Lord was there in rich abundance. Between Sunday school and the afternoon meeting a Priesthood meeting was held at which several of the local brethren were ordained to the Priesthood. Immediately following, a meeting of the traveling Elders was held and reports were heard from those present. A fine spirit was manifested by the Elders. Conditions are quite promising for an early harvest in thi conference.

Social at Clayton.—A very successful "tea" and social was given by the Saints of the Clayton branch of the Leeds conference on Saturday, March 23rd, in their new meeting room. Nearly one hundred persons sat down at the tables, a large percentage of whom were non-members. A program was given in the evening, consisting of songs, recitations, and speeches. The rest of the evening was

spent in a sociable way. All present expressed themselves as having had a fine time, and hoped it would not be long before there would be another social there. It was given to defray the expenses of fixing up the new room and to purchase chairs for the accommodation of those who attend the regular services. Many of the provisions for the tea were donated by friends, and the rest by the Saints.

Belfast Relief Society.—The Belfast Relief Society held interesting commemorative services on Sunday, March 17th. President Maud L. Ditty presided. After the opening exercises, President Joseph S. Fife gave excellent instructions to the officers and members present. An extract from the minutes of the first meeting of the Relief Society was read and commented on by President Maud L. Ditty. Second counselor Mary E. Pickering recited a poem composed on the assassination of the Prophet Joseph Smith and his brother Hyrum. The secretary, Sister Agnes Anderson, read the account of the martyrdom of the Prophet and the Patriarch. Treasurer Emma Ditty, sang the hymn, "Come, go with me beyond the sea." Elder Harper told of the great work accomplished by the Relief Societies in Zion. A quartette, composed of President Fife, Elders Hunsaker, Burt and Ennis then rendered an excellent selection. A most enjoyable and profitable time was spent. The sum of 15s. was subscribed to the general fund.

European Mission Headquarters Dedicated.—On Wednesday evening, March 27th, 1907, a dedicatory service was held at 295 Edge Lane, Liverpool, England, at which the new headquarters of the European Mission were dedicated to the Lord. After the opening exercises, Elder R. Eugene Allen referred to the remarkable success which had crowned the work of the Lord in the European Mission. The meeting room in connection with the headquarters is often inadequate to accommodate the Saints and investigators who assemble to hear the word of the Lord. He felt the need of a suitable chapel, and believed that such a building would be erected in Liverpool in the near future. President Henry O'Gorman, who has been a member of the Liverpool branch for almost 23 years, described some of the experiences through which the branch had passed during that time. In looking back over the past the hand of God could be clearly discerned in planning for the welfare of His people. He had taken them from a miry pit, as it were, and had established them firmly upon a rock. He joined with the Saints in giving thanks and praise to Him for the mercies and favors which He had bestowed upon them. President Charles W. Penrose recounted some of his experiences in connection with the European Mission. He was grateful to the Lord and to the authorities of the Church for the elegant quarters which had been purchased for the mission. He praised the Lord, from whom such

blessings had come. President Penrose then offered the dedicatory prayer, which was truly inspired of the Holy Ghost. Both Saints and strangers felt the presence of the Divine Spirit while Elder Penrose dedicated the house and all pertaining thereto to the service of the Lord, and more than one shed tears of joy. The service was deeply impressive, and will be long remembered by those who were in attendance.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for April 14, 1907.

JESUS THE CHRIST.

LESSON VIII.—FROM THE WILDERNESS TO CANA.

(Introductory Note.—Observe that of the Evangelists, John alone gives us record of the events immediately following the temptations of Jesus.)

I. The Baptist's second testimony (John 1: 33, 36; compare Lesson 7, I, 1 d.)

II. Disciples called.

1. Andrew and John.—Note that John as the narrator suppresses his own name, but specifically designates his fellow disciple Andrew (John 1: 37-39).
2. Simon (John 1: 41, 42). (a) His meeting with Jesus. (b) His new name; afterwards conferred (see Matt. 16: 18). Note that "*Cephas*" is an Aramaic word, while "*Peter*" is derived from the Greek; each means "*a stone.*"
3. Philip (John 1: 43, 44).
4. Nathaniel (1: 47-51). (a) His suprise and doubt. (b) His conversion and testimony.

Note that in but one other passage is Nathaniel mentioned by this name (John 21: 2); elsewhere he is referred to by his other name—Bartholomew (See Matt. 10: 3; Mark 3: 18; Luke 6: 14; Acts 1: 13).

Explain the difference between a disciple and an apostle; as to apostleship, see Doc. and Cov. 107: 23. Each of the five disciples named above later became an apostle as a member of the organized Twelve; but the special call studied in this lesson was not an ordination. (See Luke 6: 13; compare Matt. 10: 2; and Mark 3: 14.)

III. Jesus at Cana, in Galilee (John 2: 1-11).

1. The marriage feast.
2. The miraculous production of wine.

Note the personal interest and seeming responsibility of Jesus and His mother in this matter of providing for the guests.

3. Significance of the semi-pravacy attending the first recorded miracle of Jesus.

As to the testimony of miracles, see "Articles of Faith," lecture 12.

THE WORLD OF MY DREAMS.

I dream of a world that is lovely,
Not only in nature's sweet dress,
But with thoughts and kind deeds of its people,
With their loving desire to bless.

I dream of a world where no sin is,
Where hatred and greed have no place,
Where man regards man as his brother,
And seeth the Christ in each face.

I dream of a world's great awaking,
A land where the angels may tread;
I dream of the perfect communion
Twixt souls of the living and dead.

I dream of a world that is peaceful,
Where passion and war pass away;
I dream of the great consummation,
The dawn of a glory-crowned day.

E'en now you and I may be sowing
The seed for the harvest to be,
And though we may not see the reaping,
Still sow on and set the world free.

And I know that my dream world is coming,
Empty vision though now it may seem.
The souls yet to be shall live in it,
My world, that is now but a dream.

SYDNEY RIST.

DIED.

JACKSON.—At West Hartlepool, March 13th, 1907, Mary Jackson, aged 82 years. She was a faithful Latter-day Saint.

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